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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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AN ADDRESS

TO THE FEMALE RELIEF SOCIETY, DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE FIFTEENTH WARD MEETING HOUSE, FEB. 4, 1869.

(Reported by David W. Evans.)

I am happy to have the privilege of meeting with you, my sisters, on this occasion. It is gratifying to me to see such marked signs of a lively action among those who profess to be Latter-day Saints, and who are capable of doing so much good as the female portion of the Church of Jesus Christ of Latter-day Saints. "Female Relief Society" is a very marked expression, and full of meaning, and brings more to my mind in contemplating the sex, than almost any other expression that could be used.

As the sisters are here from the Relief Societes in the various Wards in the city, and perhaps some from a distance, I wish, in my remarks, to lay before them what I, as an individual, consider to be the duty of this portion of our community. Not that I expect to go into the full details, but to touch upon a few points in regard to their duties.

Before me I see a house full of Eves. What a crowd of reflections the word EVE is calculated to bring up! Eve was a name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings.

This life, that we now possess, is just as good, and fraught with as great interests, as any life that any being possesses in all the kingdoms that are, consequently I shall commence by saying to these, my sisters, it is their imperative duty before God, their families and their brethren, to exercise themselves in the capacity in which they are placed, according to their ability, in order that they may magnify, promote and honor the life they now possess. Permit me, sisters, to say, that we are endowed with a capacity to enjoy and to suffer and to be delighted. Are we delighted with that which is obnoxious? No; but with that which is beautiful and good. Will we promote this? Yes. In the first stages of life we should know how to promote that which we desire, and which would cheer and comfort the hearts of individuals, communities, or nations. To effect this should be the first consideration of all.

Here are young, middle-aged and aged women, who all have experience according to that which they have passed through. On this point I reflect very much and talk but little. Let a young woman start out in life and magnify her existence by helping to fill the world with her posterity as mother Eve was commanded to do, and she should know, in the first place, how to conceive and bring forth that which she would delight in, and which would be a comfort, consolation and pleasure to her in her meditations.

This is a matter that people think little about, and upon which but little is said, though there is a great deal yet to be said in regard to this particular point to the mothers and daughters in Israel. The inquiry arises, how shall we do this? I can say, truly, we must possess the spirit of meekness, kindness and longsuffering; we must possess patience, that in patience we may possess our souls. We must seek to enjoy the spirit of intelligence that comes directly from Heaven. We should govern and control every evil passion, and order our lives so that we may enjoy the meek and humble spirit of the Lord Jesus. You know how apt we are, in certain cases, to be passionate, and how apt mothers are to be full of extreme desire; it seems as though every feeling of the soul was wrought up. I have known mothers actually ruin their posterity through giving way to the inordinate desires of their own hearts. You see some children who are naturally fond of strong drink, or who are addicted to swearing, lying and stealing. Mothers entail these things in a great measure upon their offspring, and although they may not realise it, yet it is so. My sisters will pardon me when I say there are portions of our community who actually believe it is no harm to lie; others will steal, and their hands would have to be cut off to prevent their taking that which is not their own, for, just as sure as they come to something that they can secrete, they will do it. I attribute a great deal of this to the lack of wisdom in fathers and mothers. You may think this is strange doctrine, and may believe that we have control of ourselves in every particular, but it is not so. We do have that power in a measure, and through grace and fervency we can gain control over ourselves; but we have not this power naturally. With regard to traits of character, we see marked difference among children of the same family. We see one child with whom it is as natural to lie as it is to breathe, while with others of the same family it is quite different, and you may depend upon anything they say as being strictly true. I see some with whom it is natural to pilfer, and with others of the same family it is just the reverse. These differences in character among members of the same family have come under my observation, and your experience confirms the truth of these remarks.

Now for mothers to do their duty, for these matters depend far more upon the mothers than upon fathers,—they should be filled with patience and kindness, and should seek continually to sanctify themselves and to overcome their weaknesses. Some women have a longing desire for ardent spirits, yet by faith, and the close application of that faith in their prayers to God, they may so far overcome that desire that it will never affect their posterity. Others are given to evil in language, in deeds, or in thoughts, which should be overcome in order that the ends of their being may be answered and a righteous posterity raised. For us to start correctly, we should know how to produce our own species, so that they may enjoy all the blessings that are in store for the faithful, without their having such an immense struggle to overcome the sin that is within them.

If the mothers in Israel could bring forth their children so that they would never have an inbred desire to swear, or do a deed that they should not do, how much more easy and satisfactory it would be for such children to pass through the ordeal of life, than to be tried and tempted, often beyond their strength. I shall leave these points with you for your consideration, being satisfied that a word to the wise is sufficient.

I shall now say a few words to you as mothers in Israel in a temporal point of view, in regard to your children and the sickness and disease in general to which they too often fall victims. Upon matters of this kind every mother should be well posted. Our bodies, especially in infancy, are liable to be filled with pain and distress; and our children often waste away and go into the grave through ignorance. I see many mothers who never take thought or care with regard to these things. A child will run out and play in the wet, get cold and, perhaps, in an hour or two is in a high fever. The mother is very sorry and pets and kisses the child, but does

nothing to help it. Perhaps a child is taken sick in the night with the croup, —a disease which comes on suddenly, and which is quick in its operations. In great alarm the mother gets out of bed and lights the candle, and cries, "Oh dear! oh dear! what shall I do?" and immediately sends for a neighbor or a friend who, she thinks, knows what course to take in such an emergency. How much better it would be if the mother herself knew what to do to save her child! It is a mother's duty and business to know how to treat such diseases. They may seem small matters to some; but they are great in their results; for if not met promptly, they carry our children to the grave. In many instances mothers lose their beloved ones through neglecting duties of this kind, when, with proper care and attention, their children might have been preserved and their neighbors would never have known that they had been sick. These matters should receive the special attention of our sisters, and I anticipate that I am talking to ladies who will pay attention and try to carry out these counsels; if they do, they will realize great benefits therefrom. I urge upon the sisters the necessity of paying some attention to the various diseases of childhood. The people around are afraid the small pox will be here soon; but if they knew what to do, they need not be afraid of it. The same may be said of the measles and the whooping cough. Not but that there are cases of these diseases occasionally, through the weakness of the system, that our common medicines will not touch; but such cases are rare, and if the counsels given are followed, many of the diseases incident to this community, and others as well, would be overcome.

Now, my sisters, I will take up the subject of schools. I will commence by advising this congregation to pay attention to the education of their children. Some may think, "Oh we have our Selectmen appointed, our district set off and every preparation made, necessary to carry on the education of our children, and we need not give ourselves any further trouble about it." I will say that if the mothers and daughters in Israel will give their attention to this matter, they will accomplish a great deal more in the same time than the men will. I advise the Female Relief Society of this Ward to look after the education of their children, and I recommend the introduction into their schools of the Deseret Alphabet; not that the old method may be thrown away or discarded, but as a means of facilitating the progress of the children in their studies. If mothers will take this matter in hand, and will take measures to encourage their children and create an interest in their minds in relation to education, they will accomplish much more than the fathers can do. The fathers must be called upon to foot the bill, but it is the mother's business to see that they are schooled.

Extending my remarks upon this subject, I should say that the education of females ought to be more thorough and practical than it generally is. For instance, wherever our school mistresses find a natural turn in their female pupils for the study of mathematics, or of any particular branch of learning, a class ought to be formed for the special study of that branch of education. You will find but few, females especially, who have a natural inclination for the study of mathematics; but where it does exist, such a woman, when properly trained, is just as capable of keeping a set of books and occupying a seat in the counting-house as a man; and the labor is not too arduous. To see a great, fat, lubberly-looking man, who ought to be conducting a railway train or using the pick and spade, sitting continually at a desk, is disgusting to me. The females should learn book-keeping, then they would be able to attend to our mercantile operations. I recommend the ladies of the 15th Ward to commence this branch of study. If they commence first, they will have the credit for so doing; and if they progress faster than others, they will have the credit of it, for a record of the doings of all these Female Relief Societies will be kept, and it will be known who were fervent and faithful in carrying out the counsels given them in order to enable them to magnify their high callings here on the earth.

We see the necessity of these things every day. Suppose a man, owning a little property, is taken away from his family, and his wife knows nothing about his business or books, or whether she has a dollar or ten thousand; her position would be much more advantageous if she had an acquaintance with book-keeping, for then, without the help of any other person, she could settle up the business of her deceased husband, call in his debts, pay them off, square up his accounts, and possess what was left.

[TO BE CONTINUED.]

THE DARIEN SHIP CANAL.

The attention of the world has once more been drawn by Mr. Cushing's mission to that narrow neck of land which joins North and South America, and which one never sees on the map without feeling it is there to be cut through. To aid the guillotining of that tempting neck, in the interests of American commerce, is the object of Mr. Cushing's journey. That the result of his negotiations with the government of New Granada will be the concession to the United States of a right of way to build an inter-oceanic canal, can be confidently anticipated. As to the rest, it may be laid down as a safe proposition that, great as are the difficulties in constructing a canal across the Isthmus, there are none to which the existing devices of modern engineering are not fully adequate.

To this stupendous engineering feat, compared with which even the Suez Canal dwindles in magnitude, none of the petty States contiguous to the Isthmus ever dreamt, of course, of addressing themselves. More than one commercial European Power has, however, carefully watched and weighed it. Everybody will recall the uneasiness with which in our country the surveys and experiments of English engineers, many years ago, were observed; and still fresher in memory is the outcry of indignation wherewith the French occupation of Mexico was instinctively connected by our people with this same grand problem. Often postponed—now by more pressing schemes of internal policy, now by political difficulties, anon by the war, and always by the prodigious character of the undertaking, this magnificent enterprise has yet never been lost sight of by Americans. What it means is no less than the grand highway of commerce between Asia and the rest of the world, and as such it was felt that it must be built by American capital, under American auspices, and established forever under American control. The proper time for the task has now apparently come, and the sudden and vast increase of trans-Pacific trade demands that it be pushed forward without delay.

In another column a correspondent sets forth what has already been done and what remains to do to open this grand conduit of commerce. He shows that the various and shifting lines proposed in former years have now been reduced to two routes, either of which is, by the testimony of able engineers, perfectly feasible. One of these routes runs from the Gulf of San Miguel to Caledonia Bay; the other from the Bayano River to the Gulf of San Blas. The latter, whose total length is thirty miles, embraces the audacious feature of a tunnel through the Cordilleras (to which that under Mont Cenis is trivial) seven miles long, one hundred feet wide, and one hundred and fifteen feet high, through which, of course, the largest man-of-war could be made to pass. A tidal lock and an aqueduct over the Mamoni River are also embraced in the plan. The rude estimate of the total cost of construction is $66,000,000.

It is to secure the privilege of further surveys, and a final right of way, that Mr. Cushing is now despatched by the Department of State to New Granada. Should his mission be satisfactory, a strong company of New York capitalists and engineers stand ready to begin the grand enterprise of an inter-oceanic ship canal—an enterprise

which, if brought to successful issue, will stand unmatched even in modern engineering science.

We make the following extracts from the communication referred to :—

Not less than a score of routes, from one ocean to the other, have at various times been the subject of discussion, until finally those who have given the matter the profoundest study seem to be convinced that one of two routes, namely, that from the Gulf of San Miguel to Caledonia Bay, or that from the Bayano River to the Gulf of San Blas, will ultimately prove the most advantageous and feasible.

The former of these routes of communication has never been instrumentally surveyed, but the knowledge that has been obtained, based upon the evidence of competent and trustworthy men, is such as to warrant any expense that might be necessary for a thorough survey. The latter route was accurately surveyed and mapped in 1864, under the direction of Frederick M. Kelley, of this city, who, having made several surveys at his expense, has probably added more to our knowledge of the subject, and done more to aid in the solution of this vast commercial and political problem, than any man now living.

The map and profile of this route, which accompanies the admirable report of Rear-Admiral C. H. Davis, places the entire length of a ship canal, across the Isthmus, from the mouth of the Bayano River to the Gulf of San Blas, at a little more than thirty miles. Starting from the Pacific side, the line of communication is almost due north. In the Bayano ordinary high tide is sixteen feet; on the opposite coast the ordinary rise of tide is only two and a half feet. The harbor on the north is spacious and deep; that on the south is also deep and safe. The most striking feature of Mr. Kelly's plan is a tunnel through the Cordilleras, seven miles in length, 100 feet wide, and 115 feet high, which would be amply sufficient to allow the passage of a first class man-of-war, with her topmast and top-gallant-mast struck and her yards braced, while steamers could, of course, pass without difficulty. The bottom of the proposed canal is twenty-five feet below high tide in the Pacific, and the mean depth of water is thirty feet. The following is the table of distances :—

	Miles.
From the Bay of Chepillo to Panels (Bayano River section)	10:161
From Panels to the tunnel	8:996
Length of tunnel	7:000
From the tunnel to San Blas	3:873
Total length of Canal	30:030

The plan contemplates a tidal lock across the great bend in the Bayano River, near Chepo, and probably an aqueduct over the Mamoni River, a few miles above its junction with the Bayano. Mr. Kelley's estimates of the cost of this work are only $65,000,000; but if they were twice as high the work would undoubtedly pay for itself every year.

The Darien route, as proposed, commences at some point in Caledonia Bay, on the Atlantic, and proceeding in a southwesterly direction, a distance of thirty-nine miles, terminates in the Gulf of San Miguel, in the Pacific. Here there are good harbors at both ends of the line, spacious and admirable in every respect. This route was first suggested by Dr. Cullen in 1850, but his survey, which was made without instruments, was very unsatisfactory and very doubtful. It was partially surveyed sometime afterward by Mr. Lionel Gisborne, of the London "Associated Institute of Civil Engineers," who pronounced upon the practicability of the scheme and reported favorably of the capabilities of Port Escoces and Caledonia Bay, and also of the entrance into Darien Harbor, from the Gulf of San Miguel, by the Boca Chica. He proposed following the Savannah River and its tributary, the Lara, and thence cutting a canal over the summit level, which he estimated at only one hundred and thirty feet, to the Caledonia River. This project might be executed either with or without locks. There seems, however, to be some doubt in regard to the height of the summit, as Captain Prevost, in 1853, turned back after reaching an altitude of 1200 feet, and even then discovered no indication that the highest point had been attained. This question can be definitely settled in no manner, save by a survey with proper instruments, which,

although twice attempted, has never been completed. The difference in the height of the tides at the two extremities of the route, diminishes the value of an open cut without locks. The best authorities on the subject represent that at Chinagana, eight or nine miles above the mouth of the Savannah River, the tide rises from twenty-five to thirty feet, while there is a rise of only two feet in the Atlantic on the opposite coast, but the mean tide level is the same in both oceans. This last fact may be regarded as definitely settled, notwithstanding the difference of opinion formerly entertained among distinguished authorities.

Public attention now centres in the two routes just described. There can be no doubt among patriotic Americans that this highway between the oceans, inviting the trade and commerce of Europe on the one hand, and Asia on the other, across the American Isthmus, should be built under the auspices and protection of the Government of the United States. It would be not only a work of stupendous magnitude in a commercial sense, but also a magnificent stroke of policy from a political point of view; not less in value in protecting the continent from any infringement of the Monroe doctrine, which is now held to be a necessary integral part of the policy of this Government, than it was to prevent the French Emperor from obtaining a foothold in Mexico.

In the winter of 1866, through the exertions of Hon. John Conness, of California, who takes the liveliest interest in this enterprise, aided by certain other patriotic members of both Houses, Congress appropriated $40,000 for the purpose of making a government survey, which should at once verify the measurements of the San Blas route by Mr. Kelley, and make an accurate map and profile of the Darien line from the Savannah River to Caledonia Bay, in order to determine which of the two is more practicable. The appropriation is now awaiting the action of the Department of State. In the meantime, Mr. Seward has dispatched Caleb Cushing to the capital of New Granada to secure the privilege of making further surveys by the United States Government, and, if possible, to secure the right of way across the Isthmus.

During its last session, the Legislature of New York granted the necessary charter to Peter Cooper, Frederick M. Kelley, Cyrus Butler, Luke S. Merril, Norman Rude, Marshall O. Roberts, Cornelius K. Garrison, Robert H. Pryne, William T. Coleman, F. A. Conkling, W. H. Vanderbilt, and other leading men of the State, and a few weeks ago these gentlemen fully organized as a joint stock company, for the purpose of connecting the Atlantic and Pacific oceans by means of a ship canal. They are now awaiting the results of Mr. Seward's negotiation with the Government of New Granada, which, if favorable, will be immediately followed by the preliminary surveys.—*New York Times.*

Moral Influence.—The influence of a good example is far-reaching; for our experiences and conflicts with the world lead us at times to indulge misanthropic sentiments, and charge all men with selfish and impure motives. The play of pride, prejudice, and passion, and the eagerness manifested by the great majority of men to advance their own interests, often at the expense of others, and in violation of the golden rule, cause us to look with suspicion on the best intents of others. Arrogance, hypocrisy, treachery, and violence, every day outrage justice, till we are almost disposed to distrust human nature and become discouraged. But amid all that is sad and disheartening in this busy, noisy world, now and then there is presented to us a life of such uniform virtue, that we recognise in it a character that brings hope for the perfect development and ultimate regeneration of our race. Such characters are precious, and such examples should be held up to the world for its admiration and imitation; they should be snatched from oblivion and treasured in the hearts and thoughts of all who are in process of forming habits and maturing character.

MORMONISM.

Some Congressional tinkers have lately been trying to patch up and scrape together a bill which they supposed would indirectly work to the detriment of Mormonism. The bill, as a whole, shows petty imbecility and a dwarfed and selfish statesmanship on the part of its authors that deny either them or their acts the credit of being blessed with common sense. If Mormonism is wrong, why is it not boldly met by the representatives of the people, and a quietus put to its existence? If the Mormons are right, why are these would-be-wise men and Congressional mountebanks continually agitating the question?

If the Mormon doctrine is wrong, we think it would be perfectly safe to trust the correction of the evil to the neutralizing influences of a mixed religion, and the Union Pacific Railroad. We can never change the opinions or doctrines of either an individual or a people by oppressive, invidious, or legislative subterfuges. The Mormons, as a class, are industrious, honest, and, from their standpoint, moral. There is certainly less crime committed against their laws in Salt Lake than any city of its size in the world. They have redeemed the wilderness and made it blossom as the rose, and have transformed the waste places into one of the handsomest and best built cities in the Union. They have no poor-houses, and less paupers than we know of. There is not a bagnio in the whole city. If all this good results from Brigham's rule, without any visible attendant evils, it would be advisable for us to move out of our glass houses before we fling stones at Mormon evils and denounce polygamy on account of its immoral teachings.—*Omaha Evening Times.*

GEORGE STEPHENSON, AT THE AGE OF 18, AS ENGINEMAN OF A COLLIERY.—George was so fond of his engine that he was never tired looking at it, as it worked with regularity and almost with sublimity the enormous pumps. Stooping like a giant, down went the great lever or pump handle; a moment's pause ensues, and then, without an effort, up is drawn the prodigious volume of water, which runs away like a small river. In the constant contemplation of this magnificent triumph of art, the mind of any one not lost to good feeling cannot fail to be elated. At all events, George Stephenson experienced enviable sensations. Oh, that dear engine, how he did love it! To him, with its continuity and regularity of motion, it was like a living creature. As a mother fondles and dresses her child, so did George never tire fondling, dressing, and undressing his engine. It was not enough that he saw the outside of the mechanism. It became a kind of hobby with him to take her—a steam engine is *her*—to pieces, and after cleaning and examining all the parts, to put her again into working order. Then, what joy, when the steam is let on, to see her begin to move—to come to life, as it were—and to commence her grand pumping operations. When the engine was going in excellent trim, and nothing was wrong with the pumps, there was little to do. The mechanism went on of itself, and required a look only now and then. Being so far an easy job for the engineman, there was time to spare. By way of occupying these idle minutes and hours, George began to model miniature steam engines in clay, in which he had already some experience. It was a mere amusement, but it helped to fix shapes and proportions in his memory. While so engaged, he was told of engines of a form and character he had never seen. They were not within reach, but were described in books. If he read these he would learn all about them. Alas! George, though now 18 years of age, was still ignorant of the alphabet. He clearly saw that unless he learned to read he must inevitably stick where he was. The knowledge of past times, and much of the busy present, was shut out from him. With these convictions, it is not surprising that our hero resolved to learn to read—in fact, to put himself to school, and so remedy, if it could be remedied, the neglect on this score of old Bob, his father.—*Chambers's Miscellany, New and Improved Series.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 24, 1869.

THE APOSTACY.

THE evidences that there has been an apostacy, or falling away from the Gospel of the Son of God, are that the Church, as organized by the Savior, did not continue, and that the fullness of the everlasting Gospel, namely, faith in God and His Son Jesus Christ, repentance from sins, baptism, by immersion, for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, enjoyed by the Church of Jesus Christ in former days, was not preached for many centuries. Paul said, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." He testified that the Church consisted of one Spirit, one Lord, one faith, one baptism, one God and Father of all, and that every one received grace according to the measure of the gift of Christ; also that God gave Apostles, Prophets and Teachers for the perfecting of the Saints and the work of the ministry. The Apostles were aware of the great apostacy that would take place, for Paul, writing to the Thessalonians, said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first." Also his charge to the Elders of Ephesus, at his farewell visit, clearly portrayed his knowledge concerning this event: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Taking the foregoing quotations with the charge brought against the church at Ephesus by the Savior, in the Revelation of St. John: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent," we learn that the spirit which led to the falling away had already commenced at that early period.

Paul's predictions upon this point are so plain and specific that, were he now on the earth, he could hardly describe the event more accurately. To Timothy, he said, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Also, that men should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power

thereof," and that they would be "ever learning, and never able to come to the knowledge of the truth," but that they would be "lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." This is the result of the falling away from the pure principles of the Gospel of Christ, the fruits of which are so very opposite; and the state of society to-day bears witness of the truth of the Apostle's predictions. Other ancient Prophets who were favored with the visions of the Almighty, insomuch that they were made aware of the prominent events that would transpire upon the earth, also foretold this awful apostacy. Isaiah thus describes it: "Stay yourselves and wonder: cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered." And are we not in our day coolly told that prophets are no longer needed, and that God will no more reveal Himself to man? Speak of Prophets, administration of angels, or the ordinances, gifts, blessings and officers of the Gospel as anciently, and we are deliberately told, "they are all done away with;" and in this statement alone do they not testify that, as the Apostle predicted, there has been a "falling away?" for, the fear of God is "taught by the precept of men."

Paul declared that the "mystery of iniquity" had already began to work in his day, and it continued to work until the Priesthood of the Son of God was taken from the earth, because the inhabitants thereof had proven themselves unworthy of so great a blessing. Certain purposes having been accomplished and certain times fulfilled, the Lord, in His mercy, again restored to earth the Priesthood and fullness of the Gospel, as anciently, through His foreordained servant Joseph Smith the Prophet, and those who love the truth can now come out from every man-made system they have been traditioned in, and gather to the chambers of the Lord previous to His controversy with the nations.

G. T.

ASSISTANCE.—From br. K. G. Maeser's letter, published in this STAR, it will be seen that, owing to dullness in business and scarcity of money, but comparatively few of the Saints in the Swiss and German Mission will be able to emigrate this season without assistance. This inability, from the same causes, is at present prevalent throughout the European mission; at the same time, while hoping for aid from Zion, the very great majority of the Saints are very properly exerting their utmost faith, diligence and good works toward emancipating themselves, which course, under the blessings of Heaven, will materially lessen both the number of those who may need help and of the amount required. How much aid will be extended is not yet known here, but whatever the amount, br. Maeser and all others may rest at ease that it will be apportioned as fairly as the utmost wisdom that can be obtained may direct; we could easily wish that the amount may prove sufficient to at once emigrate every one who ought to be assisted, though, perhaps, that is not for the best as yet.

The prices for fare, freight, &c., from New York to Salt Lake City are not yet known; and it is hoped that the fare from Liverpool to New York will, by the time the emigration begins, fall considerably below six guineas, the present

price by steamship. However, upon these and all other items of general importance, the Saints will receive information through the STAR, as fast as such information can be had.

CORRESPONDENCE

SWISS AND GERMAN MISSION.

Zürich, April 12, 1869.

Pres. Albert Carrington.

Dear Brother,—Your very kind and encouraging letter of March 19th was perused by us all here with great satisfaction, and we all thank you with our whole heart for your words of confidence; and be assured that it always shall be our earnest endeavor to make ourselves worthy of your continued approbation, with the assistance of the Spirit of God. As sorry as we all were not to have you in our midst on the occasion of our general Conference, April 4th, we content ourselves with the hope to see you with us, perhaps, this coming summer, when beautiful Switzerland has put on all her festive garments.

It has been impossible for me to arrive at even an approximate estimate of emigrants from this Mission, as the times here are very hard indeed, and money scarcer than it ever has been before. Most of the Saints are considered well off, if they can manage, by the utmost frugality, to make both ends meet. The bill of fare in almost all families is bread and potatoes. Only a very few can get off this season, if we do not receive any help. Br. Ulrich Loasli, from Cache Valley, who is here to emigrate his mother and sister, will, like a man of God that he is, take some off my hands and take them home with him at his own expense; and then, I am laboring just now with some parish authorities, to help some Saints off, poor parishioners of theirs, and I think will succeed in three or four instances; but the great mass of the Saints are without any hope, to all human appearance, if the Saints at home do not help them. I have been petitioning the President, through br. F. D. Richards, for our poor Saints here; and I hope, if it is possible in some degree, you will not leave us out entirely in the distribution of assistance, if there is any. From four to five hundred pounds sterling would be such a lift to this Mission, in emigrating the poor, as it never has had, and help us more than ten years' fighting, as I do now, with the parish authorities. There are many poor Saints here of 10, 12, 14 and 15 years standing.

As soon as I can get some definite decision on the point of help from you, dear President, you can be assured that no day will be lost to close up a favorable contract with Zwilehenbart & Co., in Basel, about forwarding the Saints directly from there to New York, under charge of Elder U. Loasli, who has consented to wait until that time; I will be able, though, to previously forward you the stipulations of that contract, for your approval.

Our general Conference, April 4th, at Zürich, has been, under the blessings of Israel's God, a great success, and done a great deal of good. Here are, in short, the outlines of the proceedings. The Priesthood meeting, according to appointment, Saturday evening, April 3rd, was attended by 37 members of the Priesthood, in which 17 Branches of this Mission, from all four Conferences, were represented. There were three meetings on the following day, at 10 a.m., 2 p.m., and 7 p.m., at which there were contained the greatest number of Saints that ever met in this country, there being present 143 in the afternoon, and nearly the same number in the other two meetings. Bros. Young, Richards and Grant spoke in German with great force, fire and fluency, to the edification of the Saints, and astonishment of many strangers, when the latter heard that none of these brethren understood one word of German eight months ago. Br. Ursenbach spoke in French, translated by br. Robert E. Roth. The Authorities of the whole Church and of the Enropean and Ger-

man Missions were unanimously sustained. A very interesting feature were the reports of the various Branch Presidents, who, through the variety of their dialects, ways of expressing themselves, and also through their united testimony to the truth of the latter-day work, manifested a spirit of life and union throughout the Mission which has carried conviction to many hearts who yet had doubted, and many names have since been given in for baptism again. Two choirs, one from Zürich, the other from Wallenstadt, Canton St. Gallen, sang, alternately, sweet songs of Zion, which made us feel like home.

Br. Robert E. Roth bade farewell to the Saints, on account of his call to your office in Liverpool, and will leave for Paris on Wednesday, April 14th, to be in London on Tuesday, 20th, and in Liverpool about the 1st of May, according to your appointment. We do not like to part with that boy, for all the brethren love him; but it is all right, and I say, for myself and the brethren, God bless him. Br. Christian Willi, the other traveling native Elder, is also growing finely in the things of the kingdom, and brs. Grant and Richards both claimed him for their respective Conferences. We have nobody yet to take br. Roth's place, but I hope we may find some one by and by, if not, somebody from home may be sent, who can speak both German and French, which is in that part of the Mission indispensable. The greater part of the time in the evening meeting was occupied by myself. A great deal of business was done between the meeting and on Monday forenoon, especially in counseling parties how to proceed in their affairs in order to get off, if possible, which caused me to feel very fatigued, when all was over.

The statistical report of this Mission, since the last General Conference, August 12, 1868, stands thus: baptized, since August 12, 1868, 170; excommunicated, 21; total, 501.

Next Wednesday, April 14, I am off on my long contemplated trip through southern Germany, and pray you, dear brother, to sustain me in this difficult task before me by your faith and prayers, that I may succeed in all, with the help of Israel's God, that is in my heart for the advancement of the cause of truth in those countries. I will be in Munich, kingdom of Bavaria, from Saturday, April 17th, and contemplate staying there a week, if possible, and organize a Branch there; then proceed to Stuttgart and several other towns in Wurtemberg, returning by way of Constanz, about the 1st of May, to Switzerland, to get out the May number of the *Stern*.

Br. Heber travels with br. Ursenbach this month through the French Conference, while Willard and Lewis are visiting eastern Switzerland together just now, and also contemplate a tour through Bern Conference; by the 1st of May each one of us will again be in his proper appointed place. It does my heart good to think of these my young brethren; without murmuring or complaining they are going forth in their Great Master's warfare, and never cease to plead with the people until they get a few souls here and there; may the angels of God be with them wherever they go; my prayers and my thoughts are always with them and theirs are with me.

I have often received letters from brethren in England which time has not permitted me to answer as soon or completely as I would desire, I therefore beg of you, dear br. Carrington, to permit me, on the present occasion, to apologize to all of them, and ask their kind indulgence with my remissness.

Immediately after Conference I started on a business trip through Canton Thurgau, and did not return until last Saturday evening, which is the cause of the long delay of my report.

Please give my love to the brethren in your Office, and accept the same for yourself from your faithful

KARL G. MAESER.

Cheerfulness of temper arises from personal goodness.

We should not forsake a good work because it doss not advance with a rapid step. Faith in virtue, truth, and Almighty goodness, will save us alike from rashness and despair.

MINUTES OF A CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, LONDON, APRIL 4, 1869.

11 a.m.

Elders present from Utah: Albert Carrington, Pres. of the European Mission; Platte Lyman, Pres. of London Con.; James Needham, Pres. of Kent Con.; L. W. Shurtliff, Pres. of Nottingham Con.; Henry Woodmansee, Pres. of Southampton Con.; J. R. Clawson, Pres. of Essex Con.; Robert Dye, Pres. of Hereford Con.; H. J. McCullough, Pres. of Reading Con.; E. A. Noble, Pres. of Newcastle Con.; James Sharp, Pres. of Edinburgh Con.; J. F. Gibbs, Pres. of Cheltenham Con.; N. B. Baldwin, Pres. of Staffordshire Con.; M. F. Farnsworth and J. F. Hardie, Travelling Elders in London Con.; J. M. Ferrin, Travelling Elder in Manchester Con.; O. B. Shaw, Travelling Elder in Nottingham Con., and Edmund Eldredge, Travelling Elder in Southampton Con.

Pres. Lyman expressed his joy at meeting so many brethren from Zion, and rejoiced in this all the more as it was so seldom the Saints in these lands had such a privilege.

Elder M. F. Farnsworth reported his District, comprising 4 Branches, and testified to its improved condition, compared with its state six months ago. During the past few weeks baptisms had been frequent.

Elder J. F. Hardie reported the Western District, consisting of 4 Branches, and said, if he might be permitted to cite the testimony of brethren of long standing, the District was in better condition than it had been for years; and he could report his labors for the past six months with great satisfaction; the people were a good people, and striving to live their religion.

Pres. Lyman read the statistical and financial reports. The 8 Branches have a total of 915 officers and members.

The general Authorities of the Church were presented, and unanimously sustained.

Presidents J. F. Gibbs, E. A. Noble and N. B. Baldwin addressed the congregation.

2.30 p.m.

Pres. James Sharp said life and death were placed before us, and we were free to choose which we would. Bore testimony that the Gospel had been restored, and by exercising faith in Christ we would be led to obey his commandments, and through faith and obedience mankind obtained a testimony of the truth.

Pres. H. J. McCullough said it was a great blessing to find a Church on the earth organized as Jesus organized it; and thousands upon thousands testified that all the ancient ordinances, gifts and blessings of the Gospel were in the Church of Jesus Christ of Latter-day Saints.

Pres. James Needham said that to him it was meat and drink to keep the commandments of God. We all have our weaknesses, but we put our trust in God, and by striving to keep His laws we gain strength.

Pres. Lewis W. Shurtliff said the first Conference he attended was in Nauvoo, in the days of Joseph the Prophet, and he felt the same influence in this meeting as he did then. Spoke of the purity that is needful in men who bear the message of grace.

Pres. H. Woodmansee spoke of the great blessings enjoyed in meetings like the present, and expressed his gratitude for the privilege.

Pres. J. M. Ferrin spoke upon the necessity of faith, testifying that the signs of true faith were in this Church.

6.30. p.m.

Pres. Carrington occupied the time, instructing the Elders and Saints, and speaking upon such principles and points as the Spirit seemed to direct.

The Hall was crowded in the evening, and the audiences at each meeting were very attentive, and appeared to appreciate and enjoy the remarks of all who addressed them.

There were singing and prayer, as usual.

On Monday evening, 5th, the Choir gave a Concert, under the direction of

Elder G. H. Parry. There was a full attendance, and all seemed much gratified with the evening's entertainment, the Choir and all who were on the programme being greeted with hearty and well merited applause.

G. C. FERGUSON, Clerk.

SKETCHES OF MODERN SOCIETY.

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THE BOY OF THE PERIOD.

He is a sort of asteroid in the social system. He and his kind move in widely elliptic orbits of large inclination, cutting society at certain nodal points like those hundred and odd vagrant lumps of cosmic matter that if put together would hardly make up the mass of a respectable planet. Perhaps, equally like them, he may serve to demonstrate some yet to be discovered Bodean law ruling the little universe of which he forms so numerous yet so trivial a part. Perhaps he may have a use, as all things have; but then the designs of heaven are inscrutable and not to be found out by searching. He is a boy of the period, but not *the* boy of the period, for, unlike the periodic girl, whose generic and specific types have been somewhat ungenerously determined in the able monograph of the *Saturday Review*, the boy is protean and belongs to a class rather than to a species. The girl can hardly be looked upon as a mere makeweight, like a printer's leads that serve to space out the leading article more prominently, that high distinction being reserved for the society boy and unhesitatingly accepted by him. The society makeweight is not always such by virtue of brains, wealth, or family, a weak and inane gentility of dress and manner being about all that is wanted to separate him from the herd that lies huddled together one grade lower. He is manifestly a step above the urbane shopkeeper, and, as things go with us, equally removed, contrary-wise, from the fast young man who inherits a well-crammed deed-box. He is most frequently professional and of professional ancestry. His college course, by mixing him with young men of money, gives him his first insight into that complex and unsocial scheme misnamed society, in which it is speedily his aim to revolve, although insignificant, in any orbital lacuna that may be open to him. He dances, and this enables him to fill up a "German;" in fact, dancing well is about half his social capital. He can talk, if not brilliantly at least intelligibly, and this brings him into demand to help fill a parlor and perhaps save from wall-flowership some poor thing around whom the cold blasts that hurtle in the zone the wrong side of thirty have blown roughly. He is not always fortunate enough to loll in the tropical luxuriance of society in its teens, for he is generally understood not to be a marrying man—his means being limited. This keeps the social makeweight out of the two extremes of model domesticity and model viciousness in a fashionable way. With him a cheery wife and a fast nag, a costly club and a chubby curly-pate to fondle on his knee, are equally remote objects of ambition. He would be dissipated if he could—but how? Wanting the wherewithal to do so, he makes a virtue of his fate, limits himself to billiard and cigars, and licks up the crumbs that fall from the social table with uncommendable lack of—to use a humble word—spunk. And so he drifts along, gradually developing a cynical turn towards the girl of the period, and is notably eloquent on her extravagance and unfitness for wifehood, meaning, of course, unfitness to be the mate of such as himself. Yet he sees the girl of the period at her best, and she charms him in direct ratio to her extravagance and wifely unfitness. Her parlors are open to him, her dress and jewellery as coquettishly worn for him as for nobler quarry, her mamma tolerates him more perhaps than if he were young Van Dollah or Foozleoyle the whiskyist, and her papa believes in his entire innocuousness, extends the pudgy

grasp of friendship, and at odd times patronizes him by buying his freshly-daubed canvass or sending him a hopeless note for collection. He endures all this without wincing, for the breath of society has become vital in his nostrils. He is somewhat refined, even a little of a Sybarite; so what wonder that he takes kindly to women who speak low and dress with an eye to harmony of color, who waltz ethereally and are at ease with him because there is no necessity of keeping him at arm's length. He blooms out of an evening—not in a flaunting way, for your makeweight knows the value of moderation in dress and ties and bosom studs—and enjoys easy chairs and softened lights and dainty voices, and all the other allurements of company parlors to the full as much as their owners, and pays therefor in small talk and general usefulness. And his reward comes when he receives some thick and creamy card of invitation to all the tingling delights of crash floor-cloths and Strauss's music and *glaces napolitaines* and chairs knotted lovingly in pairs with the filmiest of handkerchiefs and—six hours of society and bliss. He is not a domestic animal. How can you expect it of him in his hall bedroom in Mrs. Myzer's fashionable brown-stone mansion in Thirty-'leventh-street, not a stone's throw from his loved Avenue? He sleeps therein and dresses therein—it is chilly and fireless at times—and gets out of it as soon as he can. His waking hours fluctuate between the studio or office-desk and society; but in the rarer event of his being in a small way a person of leisure, his time is wholly given to the one ambition of his life. On Sundays you may see him before some stylish church, blandly facing the outcoming congregation, with natty gloves and faultless lappels, and a figure just gently hinting an underlying corsage, himself pleasing himself, until his smile meets a kindred smile and two radient beings drift along with the current of society, saluting and saluted, each conscious at heart—if they would but take the trouble to think it out—that there is nothing in it, that their intercourse is a sham, a burlesque on the true relations of life. The same couple are not soon seen together again—this phase of the society man being eminently impartial in his attentions to the sex. He cannot lead in any one set, so he must needs move over a limited area in several circles. In this connection another aspect of the social makeweight's character looms up; he is vain of the largeness of his social acquaintance—his New Year's list is far in the hundreds, with denizens of the talismanic Avenue numerously represented, his evenings are pre-engaged for weeks ahead, and by his own showing no man is harder worked than he, or more relieved by the coming of the Lenten season. He has many acquaintances though few friends, and his confidences are apt to be with the other sex. In fine, as one who would describe a gem by its facets must at last call it by its name, so the specification of an average second-rate society man must be reduced to this—that he is nothing more nor less than what he is—a Society Makeweight.

But one of the saddest thoughts growing out of this examination is the question that must inevitably rise in every thinking mind, What becomes of all the makeweights? It is analogous to the old query about the pins, and equally incapable of answer. Does he ever grow old? Does he ever marry, and, if so, in what sphere? Does he ever accomplish any useful purpose in life beside being a gentleman, or something very like it, by virtue of his gentility? Who ever heard of him as other than a society man? He and his congeners are numbered among us by thousands; their faces grow familiar to us night after night in the "German," they jam the Academy at the Charity Ball, they fling occasional bouquets to the blonde sirens of the stage, and after a decade or so of this sort of thing they are not!—*New York Round Table.*

In the town of Bishop Auckland there are only four master printers and stationers, and the Auckland papers of the 9th instant recorded only four births. Singularly enough, the four mothers of those four babies were the four wives of those four printers.

SUMMARY OF NEWS.

A sharp shock of earthquake has been experienced in parts of Japan.

The number of wrecks officially reported week ending April 10, was 49, which raises the total for the present year to 859.

The Pacific Railway, according to the "Philadelphia Ledger" of the 31 of March, will be completed and trains run from ocean to ocean in 30 days from that date.

HONG KONG, MARCH 23.—Some native Christians inhabiting villages 40 miles from Foochow have been subjected to great persecutions.

At the suggestion of a gentleman who happened by curious circumstances to know the future intentions of certain South London preachers, two of our reporters attended separate places of worship last Sunday week, by arrangement, and reported the same sermon—sentence for sentence, word for word. We leave our readers to draw their own conclusion.—*South London Press.*

BOMBAY, APRIL 9.—The *Times of India* of to-day publishes a detailed statement of the charges of the Abyssinian expedition in India. The total expenditure defrayed by the Bombay Government was £6,662,000, to which has to be added the cost of landing the troops, stores, &c., namely, £200 000, thus bringing up the net total of expenditure in India to £6,820,000. The expenses for the hire and fitting up of transports amounted to £3,250,000, and for coals, commissariat, and stores, to £850,000. The accounts will be sent to the Home Government by the mail to-morrow.

SEVERE DROUGHT IN AUSTRALIA.—According to the latest intelligence from Australia the drought has now continued on some stations without intermission for over 18 months. To such straits are the unfortunate squatters reduced that every means is used of husbanding the little water that remains in the water-holes of the rivers. To these, naturally, all living things in the neighbourhood come in the desperate extremity of thirst; but next to their own lives that of the sheep is held most in esteem by the squatters, and consequently the horses and kangaroos are shot down whenever they appear at the water holes to slake their burning thirst. A correspondent states that the wild horses became almost tame at first, and approached the water without fear, but now the report of a gun frightens them to such a degree that they will rather die of thirst than come near a hole where a gun has been fired.

NEW YORK, April 12.—Mr. J. Lothrop Motley has been appointed by President Grant to succeed Mr. Reverdy Johnson as United States minister to Great Britain. The President has also nominated Mr. John Jay, United States minister at the Court of Vienna, and ex Governor Curtin, of Pensylvania, at the Court of St. Petersburg.

RIO DE JANEIRO, March 12.—Paraguayan advices to the 27th state that the war was not considered ended, Lopez being still in Paraguay. An expedition of 12,000 men was preparing to march into the interior in search of Lopez, of whom nothing was positively known. The expedition had returned from Matto Groso, and found Corumba in the hands of the Brazilians. They met no Paraguayans. The navigation of Paraguay was perfectly free.

STRANGE SCENE IN A ROMAN CATHOLIC CATHEDRAL.—An unusual incident occurred on Sunday at the Roman Catholic Cathedral in Dublin. Cardenal Cullen was concluding his sermon, when a man named Carroll cried out, in a loud tone—"With abomination and desolation is the whole land desolate," and "Rome, the City of Babylon, will fall when the Pope dies." Carroll was then removed, and there was some difficulty in preserving him from the indignation of the people. He was brought up at the police court on Monday, when it was stated that he was of unsound mind, and that so far back as the year 1847 the prisoner, who in his lucid moments is a practical Catholic, committed a somewhat similar act in the Cathedral. Carroll, whilst in the dock, said that he still held the opinions he had given expression to on the previous day, and would retract nothing. The magistrate remanded the prisoner until his friends could be communicated with.